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REACTION OF THE SEXES.

II.

COMMUNISM affords a field on which a thousand experiments can be tried, which to ordinary society would be quite unfeasible. A merchant, for example, would not consider it practicable to place his wife behind the counter while he should cook the dinner at home; nor would an accountant think he could skim the milk in the dairy and let his wife or daughter take his ledger; but Communism allows these and many more changes. At Oneida, women keep the accounts, set type, and manage an important part of the manufactures, while men make bread, wash dishes and hang out clothes. Men and women do things by such different methods that each sex can learn advantageously of the other.

As a case in point, we recall the instance of a gentleman who went to work in a Community kitchen, some years ago. Industry there had followed a certain routine for a long time. He immediately effected a great change in the direction of *convenience*. He cut a door through the partition between the cellar and the kitchen, thereby saving an incalculable number of steps. He made numerous other improvements; but the most important thing he did was to start the idea of being original—of setting machinists and carpenters to work for the elevation of household labor. Since then, great progress has been made in the use of machinery and the principles of science in that department. Bread is now made in accordance with the laws of chemistry; cooking is done by steam; and machinery is applied to dish-washing.

The return which woman makes for such assistance from man, is seen in her carrying her instinctive love of cleanliness and order into places which else would give but little evidence of the expurgating properties of brooms and soap-suds. When she was invited to assist in the trap-shop at O. C., the plan was adopted of sweeping that apartment every day. She is inclined to adorn her surroundings; and with flowers she will give a dash of color and breath of perfume to the most dismal work-room. Our composing-room which is occupied in part by women, is said to be one of the most neatly kept apartments of the kind, in the country.

But though the interchange of work between men

and women gives beneficial results, those which are realized from the combination of the sexes in the same labor, are much greater. By their special characteristics, men and women react upon each other; and by working hand in hand they may perform prodigies. As an evidence of this we may cite Community bees. With what zest is the business dispatched!

TIMO.

THE PRIZE OF THE NINETEENTH CENTURY.

THIS century has probably taught no better lesson than that of the value of combination to secure the greatest results. The results of uniting the intelligence and force of many individuals in a single effort has constituted our present degree of progress and given to the age its boasted victories.

The principle that "in union is strength" is not limited in its operations to only a few particular institutions or states of society. It is recognized, though least active, among savages. Slavery gives an example of combination, where the will of a master commands the energies of his slaves; but this example, aside from its moral and intellectual difficulties, fails to meet the best demands of true progress, in not bringing into activity the native capacities of its subjects, and hence has only a limited range of usefulness, and meets its condemnation on all sides.

The simple hiring system affords a greater scope to combination principles. Under it we have innumerable examples of workmen united in labor, the wages for which secure a temporary harmony and personal devotion to the common object. While wonderful results have followed the use of the hiring system, yet no one can justly claim that the mere consideration of wages draws out into full activity the workman's latent, best powers.

Coöperation is a still higher institution for attracting human industry around a common center. Under this system each person in the Association shares in the rewards of the combined industry according to the value of the capital or labor he has invested in it. This has become the favorite form of combination with capitalists. In the form of joint-stock companies for trading purposes, manufacturing, transportation of men and merchandise, coöperation has become the most notable institution of this age, and contributed a mighty energy in promoting the progress of the world's civilization. Thus far it has been, and on its present basis ever must be, an aristocratic institution. It has arbitrarily controlled the wage interest for a selfish purpose, that is for its own advantage.

Communism is the yet higher institution for combining human industry to better advantage. This form of social development demands the highest degree of excellence in the individuals composing the Community, and each member shares according to his needs in the fruit of the industry of all, and gives his own labor for the common good. Examples of Communism on a large scale are yet rare, though it is curious to consider in this connection that we have an example of it on a small scale in the existence of every family.

In claiming for communism of property and of the affections the *highest* place among human institutions, we are only yielding to the family institutions the true place of honor, bringing to the light the glory which has been throughout the past ages hidden in it away from the perverted vision of selfishness.

Communism is essentially no untried experiment. It is already and always has been the very foundation and substance of society. The other forms of combination, such as slavery, the wage-system, and coöperation, have been merely the diseased developments of society feeding upon its vital forces. Take away from the family-Communism the stimulus it gives to enterprise, and its restraints from evil doing, and the civilization now around us would disappear. It is not too much to say that Communism has nourished the root of every social

product that has been worth living for in the past, or will be worth laboring for in the future. The most bigoted opponent to Communism on an extended scale is usually an earnest upholder of the family Communism, and is self-condemned for denying the utility on a large scale of that which he approves in its working in the small scale of his own home family.

With these examples before us of institutions which have inspired and directed human industry, it is only just and wise that the people should study them with a view to encourage that which is best—which will yield the greatest good to the greatest number. The general characteristic of this age justifies us in terming it a hiring age. There is no question but that competition in its various forms is reducing those under its sway to straits which are continually narrowing till they shall eventually become unbearable. The range of intelligence in society is not confined to capitalists, and while the fact is plain to the multitudes that combined capital is the secret of success in trade, manufacturing, and other lines of business enterprise, they who labor naturally ask themselves and one another if there is not an application of the same principle which can be used for their benefit. The common sense of an ordinary Yankee ought to make it plain to him that coöperation in the family and home will work as certainly as in the shop and the store; that a number of families clubbing together and combining their lodging and lighting, warming and cooking businesses, will of necessity derive the advantages of certain economies, which will secure exemption from the poverty and cares that now heavily burden them. Wealth, education, refinement, freedom from care, and the equitable distribution of a great variety of earthly blessings, constitute a sure prize awaiting every member of a successful Association. For the last thirty years or more this prize has fired the imaginations and stimulated the efforts of a large class of intelligent minds.

But at the threshold of every such enterprise dwells a certain formidable obstacle which obstructs the way, and compels consideration of the question whether it is indeed wise to enter into close association. Living as we must in associations or communities in very close contact with our fellows, shall we not feel crowded or cramped? Shall we not sacrifice our personal liberty? Is there a leader or body of people in whom we can implicitly confide?

These are grave questions; and they need to be met fairly, and fully answered at the outset. A little consideration will help us to understand that the savage is the best representative of a man who lives independently of his fellows; have we so much of the love of independence that we come nearest to the savage in social standing? A little thought in this direction will convince us that the various rights that are so dear to us, such as that of marriage, holding property, buying and selling, voting, etc., do not belong to us as independent individuals, but as members of society, and subjects of a government administered for the good of all. Society can take from us any of these rights, when it finds it for its best interest to do so. They are not inalienable.

A man can and does alienate his right to unrestrained locomotion when he commits a crime. The rights of the members of a civilized country are really held by the consent of a civilized government. It follows that the dream of individual sovereignty, that persons in civilized society possess inalienable rights, is a myth; and that if it has any reality or existence it must be among savages, and where society is undeveloped and has not claimed its rights.

In joining a Community the question is not so much how many of the rights and privileges we now possess can we retain, but it is whether the rights and privileges to be bestowed upon us are more numerous and valuable than those we now possess. In entering into any kind of a property partnership, to some extent I sacrifice my right to the immediate control of the property I contribute; but the question which most weighs with me is not the extent of this loss, but whether I ultimately make a gain by it. If, for example, my talent for finan-

ciering is moderate, but I am a good horticulturist, if I resign to the wise leaders of a Community the control of my property, and am set at work on a fruit farm, does it not really add to my liberty? My liberty is enlarged by a release from irksome care, while the Community's wealth is increased by my property and skill. So also in respect to all intellectual and social and moral advantages, including desirable privacy, a Community home makes me tenfold better off than are the average of those who are under the common burdens of poverty which weigh upon the masses of the individual sovereigns of ordinary society. But it must needs be borne in mind that all these good things are a bounty on a certain capacity for, or knack of, entering into the Community spirit of agreement. Without such agreement no Community can yield all these good things.

We can next inquire in what specific manner must this principle of agreement work to carry on a successful Community. There are two essential elements needed to start a Community: *First*. A nucleus comprising one or more persons possessing such integrity and trustworthiness as will qualify them to command and decide in all important emergencies. *Second*. It is necessary that this nucleus should have absolute control of all the vital interests of the Community, and submission to it to be unreservedly rendered. These are the two pillars which are absolutely essential to bear up a successful Community. They embody the uniting and constructive principle at the central point, in the heart of the Community.

The principles of Communism guarantee to those who adopt them every blessing that this or the next world can yield, including the utmost liberty that can add to individual happiness. Whosoever can most heartily adopt and act upon these principles will be rewarded with the unnumbered blessings of that Communism which is the prize of the nineteenth century.

H. J. S.

LELAND ON SUCCESS AND FAILURE.

His Views of Communism, Fourierism, and Co-operation---Personal Experience at the "Ontario Union"---Description of the Leaders, etc.

No, FRIEND NOYES! Don't let us resurrect any thing that has been wrecked. Let the rickety craft rest in the watery grave where she "went down." With forty fathoms of water over her, I must think with Captain Cuttle, that "physicians are in wain." There is enough treasure yet afloat without our ducking or wild-goosing after any Captain Kidd.

Nothing that is good in Fourier has ever failed or ever went down. Nothing went down except what ought to go down. Certain hulks that were mistaken for A No. 1 clipper ships, went down; but I do not think they carried with them any thing that the Social world will ever miss. The great thoughts of Fourier yet remain. His plans and specifications are still extant and are still practicable if they ever were. It is competent for new and better developed disciples, with a more enlightened faith and with the lessons of the past well learned, to make new experiments; and we should hope with better success.

But are we not too positive and too partial in dealing the damnation of failure round the Social land? Fourierism suffers not alone the odium of failure. Association, joint-stock, property and individual ownership, *a la* Fourier, we admit, met with a sort of defeat; but so did Communism with common property after the methods of Owen. There can be no crowing over each other in regard to that. It is but the play of rival pioneers, with alternations of out and in. Just now the Communists seem to have the innings and are enjoying a qualified success among the Shakers and others; and less or not at all qualified at Oneida. On the other hand, individual property or joint-stock Associations, more or less according to Fourier, are enjoying a qualified success. The "Famillistere" at Guise in France, under the direction of M. Godin, a disciple of Fourier, is as much a success on his plan as Oneida is on yours; and all the great numbers of coöperative societies with their many millions of capital, are Associations on the plan of individual property; and they are on the direct road towards close Association, or union of families in the larger family of families. The Rochdale Pioneers, the Grangers, the Sovereigns of Industry, cannot long remain as they are. They must either progress or fail; and they are probably too far advanced for failure. One leading, organizing mind after another will arise among them, their experiences will teach them this and that useful lesson, and one improvement after another will be adopted as the manner of evolution is, till at last they will find themselves developed into pure, full-blown

Social Communities. They are now organized and are proceeding on the plan of joint-stock or individual property. At what point will that property become merged into ownership by the whole? Along where in their career will their property become common? Will it be before machinery, production and consequent wealth shall be so greatly increased as to have no value, or no more value than any other commodity, like air and water with which the world overflows? Who is prepared to say that human individuals may not be developed and rightly related on the plan of well-defined limits between mine and thine; and then that they may not achieve as manifest a success in domestic Socialism as another society of individuals may on the basis of property in common? Although the earlier joint-stock, social attempts failed, certain it is that the Famillistere at Guise, under the administration of a powerful leader, is a success. I think we shall have to wait some generations yet of social experimenting before we can pronounce with positive authority as to what is not possible, and what has failed. The scheme of Fourier may yet resurrect itself, with artistic modifications; and, like the rose fertilized by its own last year's dead leaves become conspicuous in the social wreath that shall crown the future.

Fourier must have heard of Communists if not of the Shakers; for one of his most memorable sayings, is, "Communism is the grave of individual liberty." I know that the statement made a great impression upon me, and I thought it was all so till I studied the subject with a wider view, and saw that human relations were possible, with wealth so abundant or so easily created, and the sentiment of fraternity so deep and so well regulated, that individual liberty need not be in any way abridged.

While on the subject of failures let me say a personal word: especially as the author of the "Principia," with a holier-than-thou coolness, intimates in one of his letters that he and other eleventh-hour men ought to take hold now, shove the old workers aside, and claim every man his penny just the same. Others, too, have retorted upon me that I was one of the theoretic, impracticable crowd, and was a failure with all the rest. Well, not so; for I did what I could for the common good, in forgetfulness of self: besides, I was young at the time—only twenty-three—in the crisis year, 1844. About all I did was to blow a horn; but I had no idea the country was so full of malcontents and that such a hungry horde would come to dinner. I was only a mouth-piece and a declaimer of what I learned from Fourier and others; but without experience or influence of my own. What could so youthful an owl, though ever so wise, do among so many older blinkers all around me? There was our President now, at the "Ontario Union," where I did my principal experimenting. He was a solid man; well advanced toward sixty years; and three hundred pounds, avoirdupois; fair, round features, full cheeks; grizzled hair and beard, closely shaven, except when it was not; and an eye black and piercing, as if it had come down through the dark of all the ages, and could penetrate the light of all the future. This was the outward look of the man: the surface promise he gave of wisdom and efficiency. But he was the creature of a majority, deceived by these fair-seeming appearances, as majorities, except by accident, always are; and he failed in all the qualities required in a captain. Such, however, as our President was, he was our leader; and then older heads led him. What could such a light-weight as I do in the midst of so much specific gravity? Religion? Why he and all of them were as pious as Peter piled upon Paul. If religion could have saved us, surely we had enough of it. Family prayers, meetings for prayer, grace at table, the Sabbath kept with strictness and improved with preaching and the singing of Psalms, why, ours was the one religious Phalanx, and we were of the straightest sect of Christian Pharisees. Young heretic as I was, in that respect I was out of place there, and really belonged among the people at Clarkson or Sodus Bay. But whatever my stripe of Socialism, I was always on the side of the prettiest girls;* and our Phalanx abounded in charming women.

For all our religion, however, we failed. Clarkson with all her no-religion failed. Sodus Bay with her come-outers from all religion failed. Skaneateles with her common property and no-religion failed. The various Owen Communities with common property and no-religion failed. The Shakers with their religion and common property are a present success; but are diminishing in numbers and tend ultimately to fail. Oneida and Brocton with their religion and common property

*Here is another peep at the "disintegrating infirmity" which we have always suspected but never have been able to find till lately in the histories and confessions of the Phalanxes.—[ED. AMERICAN SOCIALIST.]

succeed. The "Famillistere" and all the Coöperative Societies with individual property and no-religion succeed. So I said, in my haste, religion is no factor in the problem; and Socialism will succeed, or fail without any reference to religion. There is no hellebore in religion that will cure the incurable. Also I said, the tenure of property is no factor in the problem. Socialism will succeed, or will fail, with common ownership, or with individual ownership, just according to the quality and character of the individuals who commune or associate; and especially according to the wisdom and magnetic force of the men who are at the head of affairs. The one grand element of success that runs and will forever run, through all enterprises is just, wise and commanding leadership; and then loyalty and devotion of the soldiers to whomsoever is in command. With wise leadership I will join any not unreasonable religion, or will worry along without any; and I will pool my dollars with all my fellows, or tighten my purse among the miserliest crowd of otherwise good fellows that can be got together. Carlyle says, "Despotism is not such a bad thing provided only you make your despotism just." For my part, whatever happens, and in all realms, I worship the Most High.

T. C. LELAND.

New-York, June, 22, 1876.

IS FOURIERISM HOSTILE TO THE INTERESTS OF LABOR?

LETTER FROM THE SECRETARY OF THE N. E. LABOR-REFORM LEAGUE.

Editor of the Socialist:—

In your issue of June 15th, F. S. Cabot alludes to "a labor reformer who writes and speaks quite constantly on social questions" and yet "has never read Fourier and does not know his views," adding that on learning this fact, he was "as much astonished as if he had heard a mason say he did not know the use of plumb or level." As, probably, I am the ignoramus referred to, and am so unfortunate as never yet to have found time to "read Fourier," will you allow me to explain the attitude of New England labor-reformers toward that phase of traditional Socialism? We do not feel strongly attracted to Fourier, because, judging from his reported opinions and those of his disciples, living and dead, his system seems to us to be suicidally hostile to labor. In his "Human Physiology," recently published in England, pp. 430-1, T. L. Nichols says of Fourier's scheme, "The property of the Association is to be held in shares, and the whole product of the industrial and artistic groups is to be divided into twelve parts, of which five parts are due to labor, *four to capital, and three to talent*." Proudhon, who was a careful student of Fourier, says, in "What is Property?" p. 196, that his system recognized the "right" of property to speculative increase, and that if he is mistaken in the assertion he will subscribe to the whole phalansterian folly with a pen dipped in his own blood." Who ever heard of a disciple of Fourier declining to take interest on money, or to amass wealth by rent, profits, or other forms of speculative increase? Not to mention the fact that "talent" is entitled to no remuneration beyond the cost of its education and exercise, the greater the talent the less the cost of a given product of it; property, being a perishable commodity, not only earns nothing, but depends on labor for continued existence; the proprietor, therefore, is not only not entitled to increase through usury, rents, or profits, but is morally bound to pay labor for taking care of his money or other values. Fourier's complete surrender of labor to speculative capital, and the seeming inability of his disciples to distinguish between property and robbery, forbid me even to hope that he can safely be taken as a guide in social reform. If I am wrong in this conclusion, I will thank Mr. Cabot to correct me. If, on the contrary, he has mistaken Fourier's errors for truth, *he* builds with false "plumb and level." If the light which is in him be darkness, how great is that darkness!

I read with deep interest Mr. Noyes's "History of American Socialisms," and found evidence enough therein that the Fourier Phalanxes were wrecked on speculative property and marriage. Money, talent, genius, conscientious endeavor, and members they had in abundance; but they lacked clearly-defined principles touching labor, love, and property. Like later coöperative movements (the Union Store Crusade, which flourished transiently in New England, and the Grangers and Sovereigns of Industry, which will also be short-lived), their members were prepared to coöperate in pleasures and profits, but not in pains, risks and losses. Having no defensible business or moral basis, their Communities were a series of picnic parties rather than

intelligent attempts at "Mutualism," as our deep-thinking New England Socialist, Wm. B. Greene, defines coöperation. I profoundly respect Mr. Cabot, John Orvis, Albert Brisbane, and other survivors of the Fourier flood, but they seem to me to think too little of essential truth, and too much of the old delusion that a mere form of organization will cure individual or collective sin. As a searching criticism on social evils and as a literary curiosity, Fourier's system is very valuable; I hope I am mistaken in thinking it opposed to equity. As Mr. Cabot says, definite "ideas and a religious devotion to them," are indispensable; in abolishing marriage and private speculative-property, the Oneida Community make definite issues with two most unsocial institutions. Thinking Communism also abolishes liberty and ignores essential equity, I am inclined to side with the Individual Sovereignty school of Socialism rather than with your special phase of it. To learn, however, whether or not we are wrong in that view, we gladly receive and carefully read the AMERICAN SOCIALIST, which comes regularly in exchange for *The Word*. You will be interested to know that there is a steadily increasing demand for Mr. Noyes's books, which are regularly advertised and kept for sale by our Co-operative Publishing Co. Truly yours,

E. H. HEYWOOD,

Secretary N. E. Labor-Reform League.

Princeton, Mass., June 19, 1876.

RELIGION IN COLLEGES.

EXTRACTS FROM PRESIDENT PORTER'S ADDRESS AT THE DEDICATION OF BATTALL CHAPEL.

From the New-York Times.

A positive religious influence is required in college and university life to arrest and turn back those atheistic and anti-Christian tendencies which are now so active in the circles of science and culture. These tendencies are not to be disguised or despised. We contend that neither faith nor theology are the historical or the natural foes of science and culture. We grant that Christian theologians have often feared and opposed many true theories in science because they were new, and have opposed them in the name of theology. But these same theories have been received and defended by other theologians. Indeed, it is only till very recently that scientists could possibly be arrayed against theologians, for the simple reason that the larger number of eminent and progressive scientists have been Christian believers, and not a few of these eminent theological thinkers. Indeed, in a scientific or logical view of the matter, a scientist who teaches atheism, or a literary critic who argues against Christianity, is as truly a theologian, or a devout theist, or a believing Christian. We freely concede that science and culture are beneficial to faith. We assert that Christian theology and historical interpretation have been instructed and liberalized by science and criticism. We find no occasion to deny that the process has been steadily resisted by those who have loved their dogmas better than the truth. But we also contend that faith is as healthful to science as science is useful to faith. A thinker who is limited to one species of phenomena, or a single class of relations, is likely to be inappreciative, incredulous with respect to any other. If he extends his thoughts beyond, he is in danger of trying every theory by the faith and laws with which he is familiar, and pronouncing upon every description of truth with the confidence which is justified in his own sphere.

Hasty and superficial generalization is another characteristic of the culture of our time. It is seen on one hand in the brilliant romancing of the eloquent scientific lecturer and the flippant theories that characterize our historical and literary criticism in the confident dogmatism of our one-sided theories, in psychology, ethics, and sociology. Digests and reviews and summaries furnish the ready materials for these dashing hypotheses. With them at command, the quick eye can discern analogies, and the hasty glance can overlook differences. The vivid imagination shapes these incomplete materials into an imposing theory; the ready tongue sets it forth in the blandishment of imposing diction. A positive manner, a trenchant style, copious illustrations, and humorous allusions all lend their charms, when all at once the living God is changed by the accomplished juggler before the wondering eyes of the cultured but credulous crowd into an unconscious force, or a persistent tendency. Or, as Christianity comes in question with its unmatched Christ with his supernatural deeds, and his lofty claims, with their more wonderful fulfillment in his person, his words, and his works—these are all disposed of by a rapid whirl of the juggler's hand, as he blends into a confused image Christ's likeness to other matters of faith, and overlooks the amazing differences which reveal themselves to the earnest and patient and truth-loving eye. Now, faith in God guards against the superficial, hasty, and brilliant theorizing of modern letters, because of the sobriety and caution and reverence to which it trains. It is cautious in seeking after truth, slow in forming its conclusions, and undaunted in holding and defending them. For these reasons the spirit of reverent faith has a positive scientific value. A Christian university is a positive scientific force. But still it is on moral and spiritual grounds that faith must stand or fall. If the students of a college are taught in their chapel by a man who commands their intellectual respect and their personal affection, there is little occasion to fear even from the dogmatism of modern speculation, or the brilliancy of modern criticism. That dogmatism and denunciation are specially unseemly to a student audience we know. That something more than preaching is necessary to convince doubting minds is true, and it is also true that an earnest and intelligent and thoughtful ministry to the hearts and lives of a college audience by one who is at once cultivated in his tastes, intelligent in his convictions, and young in his sympathies, is the most efficient and the most needed instrumentality against the skepticism of the times. For this reason, if for

no other, the Christian college should have its own pulpit and its own Christian worship. That its worship should be edifying, it must be attractive. Its pulpit, to be useful, must be a place of power.

The objections which are urged against the position which we have defended, are not decisive. The first which we name is that every so-called Christian college must necessarily be sectarian. The term sectarian, as used by the objector, is a term of reproach. The reproach which it implies is well deserved. We grant that it is practically necessary in the present divided state of Christendom that the religious worship and teachings of a college should conform more nearly to the practice of some religious denomination, but we insist it is not necessary that it should in the smallest degree offend either the convictions or the tastes of any earnest or positive Christian believer. So far as the college is true to the lessons of science and culture, so far will it be anti-sectarian in its teachings and its spirit. The tendencies of all sound learning and earnest thinking, are in the direction of a more liberal charity, and of a closer union between Christian believers. To these influences all Christian colleges must yield, if indeed they are not foremost in urging them forward.

It is not, however, in the interests of a more catholic Christianity that the objector usually argues. He more frequently appears as the advocate of what may be considered the catholicity of science itself. In this capacity he urges that the introduction of a positive religious element into college education interferes with that freedom from all prepossessions which is the essential condition of broad and catholic culture. In the university, it is said nothing must be assumed to be true. Every thing must give account of itself, even the principles and methods by which we know; much more those religious beliefs and moral convictions on which men securely rest. All these must be sifted by that critical spirit which is the glory of modern culture. To anticipate the conclusions which the inquirer should receive, and especially to use them as material for positive teaching and earnest enforcement, is to offend against the spirit of true science, which in order to be thorough and critical must be absolutely free, especially from any religious dogmas.

To this we reply that the argument of the objector, if it proves any thing, proves too much. It would require that nothing in literature or science should be presumed to be either fixed or true; that in astronomy the Newtonian system should have no precedence over the theory of Descartes; that in physiology the doctrine of the animal spirits must be admitted to a hearing before adopting the modern theory of the nervous system. By the same rule no principle of physics or chemical philosophy, or syntax, or psychology, should be assumed by the teacher as established, lest forsooth the pupil should be unduly biased, and his freedom to revise and correct his knowledge should be impaired.

Surely it is not too much to claim that the great verities of faith concerning God and duty, and Christ, and the immortal life may be received as so far fixed as to be the basis of positive teaching in the education of youth. It is true that every generation raises questions of doubt and difficulty concerning the adjustment of these truths to new discoveries in science and new revelations of history and new sentiments concerning manners; but it is also true that the oftener these truths are challenged the more satisfactory is the response which they give, and the more closely they are cross-questioned the more triumphantly do they endure the test. More than this is true. A Christian university is, other things being equal, the place of all others in which truth is likely to be sought for with the boldest and freest spirit; for the simple reason that those who believe most earnestly in the Christian verities are the most fearless in submitting them to the severest scrutiny. A university thoroughly pervaded by the modern irreligious spirit would be of all schools of knowledge the most intolerant of Theists and Christians. Whatever it might profess, the dogmatism of its unbelief and the credulity and easiness of its faith would sooner or later weaken its scientific uprightness.

It might be urged still further that no State college or State university can, under our system, be Christian in its influence and teachings. We reply that this depends upon the character of the people of the State. If these are pre-eminently Christian, they will not tolerate, but they will require that these higher schools of learning shall be directed by men of positive faith and of earnest zeal. Whatever difficulties or inconsistencies may be involved in the theory of their administration, the State universities of this country have been emphatically Christian. Whether they can be maintained in this spirit it is not for us to ask or to attempt to answer. We are not unaware that the religious question is not an easy question to solve with the managers of many colleges and universities. We concede that the complications occasioned by many perverse traditions of the past are such that, in our country, it is not easy, and perhaps not possible, to found a new college upon an ideally correct theory. We have no quarrel with those institutions which are conducted upon another theory than our own. It is enough for us to know that the great majority of our countrymen of English and Protestant descent prefer that their sons should be educated in colleges in which the utmost freedom of scientific inquiry, and the best refinement of literary culture should be connected with positive and earnest religious faith.

WASTEFUL WOMANHOOD.

Elmwood, — Co., June, 1876.

DEAR AMERICAN SOCIALIST:—If I remember rightly, it is Emerson who says: "a foolish consistency is the hobgoblin of little minds." Fair consideration of this thought will save me the awkwardness of excusing the sentiments of my present letter by way of reconciling them with those of one over my signature a few weeks ago. In truth, for all I love my own sex, and justify it so much, I sometimes find in my heart more of an inclination to give all womankind, past and present, a good scolding, than any thing else. Advocacy of man's responsibility does n't justify woman, in my mind, from all personal responsibility for her faults. There are certain disgraceful, but only too common customs in society—the *beau monde* for example—which woman

could straightway right were she earnest, and thus take from the hearts of some of us the shame and sorrow of seeing her position defined, as we so often do, in the fashionable literature of the day. Novels and novellettes, stories and gossip, are continually witnessing that woman's main position is that of an immodest husband-hunter. I could give you almost endless quotations from books, magazines and papers, in proof that this is a generally accepted opinion. I will not bore you, but here are two:

"HOW FIVE SISTERS GOT MARRIED."

A marriage took place in Boston recently which recalls some interesting reminiscences of the *habitués* of hotels in New-York. The bride is one of five sisters who have all been married within seven years. They have lived every winter, sometimes together and sometimes apart, in fashionable hotels in this city. They are all pretty, and married or single, have been known as accomplished flirts. The efforts of the first married have been concentrated for several years to secure husbands for those not married. Two years ago they all lived at the G——, and the married sisters gave through the winter such a round of entertainments, card-parties, dinners and suppers, opera parties, etc., for the sake of bringing their sisters into contact with the world, and specially with desirable beaux, that the matter became a subject of hotel scandal, though innocent of positive immorality. The fourth sister was married in Brooklyn last spring, and the fifth and last is now a Boston bride. She is reputed to have been thrice engaged previously, but jilted each time in retaliation for her indulgence in "flirtations" with gentlemen friends.—*Daily Graphic*.

Here is from the soliloquy of a once rich young man, represented in a popular magazine as having had all the marriageable young women after him, but who, reduced to comparative poverty, is spurred to win a supposed heiress for his bride:

"I am trying to do what I have never before tried to do—create a good impression. I find it amazingly hard work. I discover that throughout my mortal career, up to the present moment I have rigidly avoided the most shadowy sort of an effort to make any body like me. * * * As for the women, they have done three good fourths of the talking, made every vestige of any thing like an 'advance,' and shown dispositions to continue gracious as long as I remained near by to render them so."

How mortifying to any pure and modest woman is such gauging of her sex as this! Would there were for it no excuse!

I am sometimes tempted to think that the pith and point of most of the stories I read, is this, that some handsome woman is (as the phrase goes) "flinging herself at the head" of some rich man. If, as is sometimes represented, an innocent, baby-faced little thing gets the rich man's heart and hand to the bitter discomfiture of the handsome, scheming woman, the unvarying impression left upon my mind, upon which indeed my whole interest is wrought up is, that this is a very great exception, and the only "true love" match in the neighborhood. The degradation, the prostitution of all winsomeness to which women are driven by their greed of money as a surety for fine clothes, is only too well "shown up" by many of our most popular novelists. Who can say that they do not draw characters from the life? But if it is true that there are many women so sordid and mercenary,

"—'Tis true, 'tis pity;
And pity 'tis, 'tis true,"

why cannot our story-writers choose higher ideals on which to display their genius?

That a bare-faced, immodest searching for husbands and fortunes (a position for which man and woman and society are probably one and all responsible) is no new thing, I very well know. The occurrence a few years since of a wholesale speculation of this sort, in which a ship-load of unmarried women was sent to the western territories to supply the demand for wives, was only a repetition in modern form of what was done in times past. It was said of the magnificent Peter of Savoy, for instance (uncle of Henry III, who settled in London about the middle of the 13th century, and built the state-palace on the Strand in which the unfortunate John of France spent his last days), that "he brought in his train a *bevy of ladies in search of husbands*," and three English earls in royal wardship were married to the foreign beauties. I suppose the same arts were used then as now, to bring men the desired *denouement*; the same sensuous appeals through feasting, wine, music, uncovered neck and arms—plump, white and jeweled.

"Ah wasteful woman! she who may
On her sweet self set her own price,
Knowing he can not choose but pay—
How has she cheapened Paradise!
How given for naught her priceless gift,
How spoiled the bread and spilled the wine,
Which spent with due, respective thrift,
Had made brutes men, and men divine!"

I would have, as he [Ruskin] who spoke on "Queen's Gardens" wished, all on entering womanhood learn

these lines. Feeling deeply her worth and God-given purity, perhaps I might also say her mission, woman would not barter herself unholy.

Yours for all that is "pure and lovely and of good report,"

SYLVIA WILLIAMS.

THE SOFTAS.—Mr. Frederick Martin, the editor of "The Statesman's Year-Book," writes:—"The word Softa is a corruption of the Persian participle *souchteh*, signifying burnt up, or destroyed by fire. In theory, the Softas are supposed to be devoured by a thirst for wisdom and knowledge, to such an extent as to be dead to all earthly influences. Hence the name. From of old the Softas have played an important part in every insurrection that has broken out in the Turkish capital, but always in an anti-European and anti-Christian sense.

AMERICAN SOCIALIST.

THURSDAY, JUNE 29, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

THE AMERICAN SOCIALIST will publish many things which we do not fully approve, for the sake of the information they contain, and because we are lovers of fair play and like to see all sides presented; but our paper is too small, and its issues too infrequent, to contain all that persons may choose to say on different subjects; and so they must allow us, in the exercise of our function as Moderator, to decide when enough has been said on any given subject, and to keep out of the paper any thing like unpleasant controversy. With this understanding we are free to publish such communications as that found in another column from the Secretary of the N. E. Labor-Reform League. It is a rather forcible arraignment of the great French Socialist for his attitude toward Labor, and will naturally elicit remark from our Fourier friends. It by no means states our views; neither do the advocates of Fourierism; but we confess that we fail to discover any such radical distinction between the two schools as do their respective teachers. Individual Sovereignty seems to us to lie at the foundation of both; and that is no more nor less than Competism, which, as we understand it, is the great dragon that must be slain before the heaven of social harmony can be realized.

THE extract from President Porter's address which we publish this week touches upon a very important matter. A great responsibility rests upon our Colleges in guarding against the atheistic tendencies of a scientific education. It will be found that that college, or system of education, which best preserves the purity of religious faith among its students, will be the most successful. President Porter's remarks are well worth studying. President Asa D. Smith, of Dartmouth College, also took for the subject of his Baccalaureate sermon "The Chief Sources of Infidelity," enumerating and commenting on seven principal sources. This coincidence would seem to indicate that the Colleges are becoming aware of the anti-religious tendencies of modern educational methods, and that they have a purpose to correct them.

A way occurs to us in which the system of Mutual Criticism practiced in the Oneida Community might be extensively tried in general society without the least difficulty. Let the debating Societies or Clubs all over the country take hold of it and see what it is worth to them. The various societies organized among college students, especially among theological students, might also try it. If the practice is undertaken in a sober, truth-loving, improvement-seeking spirit, we will vouch for the good results. Let the members take turns in undergoing the ordeal, each one, on the occasion of his benefit, asking all the others to sincerely point out his faults. When it has been tried we shall be interested to hear their experience. The pamphlet which we are about to publish on Mutual Criticism will prove a valuable text-book to those who are minded to investigate the subject. It will give many suggestions as to the most delicate and profitable ways of practically conducting the ordinance.

"Happy are they that hear their detractors, and can put

them to mending." This is good Shakspeare for turning your literary club into one for mutual, friendly criticism of individual character.

CAPITAL AND LABOR.

THE great struggle between capital and labor which is agitating this country and England is working badly. It is constantly forcing the rich and poor farther and farther apart, and lessening the ground of sympathy and coöperation between them. The laboring classes are studying coöperation among themselves, with a view to strengthening their influence until they shall be able to overthrow the capitalists and dictate the price of their own labor. But can they succeed in this? Or would it be for the good of the world if they could? Will the laborers prove themselves better managers than the capitalists? We think the interests of the whole people will best be subserved by harmonizing the two classes, and teaching them how to coöperate rather than how to fight each other. And there will be small chance of united action between them until both classes understand the just relation between capital and labor. So long as the laborers assume that any income derived from capital is an indirect robbing of them, there can be nothing but war. All ought, therefore, to examine the subject candidly, and agree, before going further, on some very clear and simple definitions. With a view to starting such a candid investigation of underlying principles, we will ask a question or two and briefly remark on them.

What is the true distinction between labor and capital? Is it identical with the distinction between the laborer and capitalist—between the man who toils at the forge for a certain wage per day, and the great banker who handles and owns millions? In many cases the banker labors harder and more hours per day, than does he of the forge. Our great politicians, railway presidents, and others who manage capital by laboring with their brains, oftener die of overwork than do the mechanics and farm laborers. The two classes labor in different ways, the one with the brain, the other with the muscles; but both are equally laborers, and it may be assumed that the brain-laborers work as hard, and produce as much, as the muscle-laborers. No essential distinction between labor of brain and of muscle can be fairly drawn; because the two meet and intermingle inseparably in a great number of occupations; as, for example, in the case of the jeweler, the chemist, the painter, the professional musician; and it must be admitted that each class of labor is equally deserving of the compensation it commands. It is as foolish for the muscle-laborers to complain of the brain-laborers as it would be for the hand to complain of the eye because it reposes in a soft place and merely receives impressions without exertion. Very few persons are really idle. Most men and women busy themselves about something that is useful—something that directly or indirectly increases the comfort and happiness of all. But some have money to help them and others do not. *The true distinction, then, is evidently between labor without capital and labor with capital.*

What do we mean by a capitalist? Is not the mechanic who has one hundred dollars of his savings invested with the manufacturer who employs him, and on which he receives an annual dividend of ten per cent., as truly a capitalist as his employer, or the banker before mentioned? Or must he have a thousand dollars, or ten thousand dollars invested, to make him a capitalist? Capital is that which earns an income by its use, with or without the labor of its owner. There are very small capitalists and very large ones. Where shall we draw the line between those who are capitalists and those who are not? We may, perhaps, consider that one becomes a capitalist in the sense obnoxious to laborers, when the amount of his invested property is large enough to return him an income sufficient for his support without labor of any kind. But even in this sense some writers declare that capital is a friend to labor. A late number of the London *Pall Mall Gazette* has an article on "The Deeper Causes of the Commercial Distress," in which occurs the following passage, showing how accumulated capital mitigates such distress:

"The first and most profound difference between the commercial countries of the present time and of periods so recent as forty or fifty years ago—that is, just before the era of railways, steam navigation, and new gold supplies—is the increase in the accumulated and realized capital possessed in various degrees by all classes above the humblest. Among the more opulent classes, solid fortunes—composed of lands, houses, premises, obligations of States or compa-

nies, and the like—are beyond all previous example; and the incomes thus afforded entail a certain and steady expenditure equal to the maintenance of a vast trade. In this country there is the largest number of such solid fortunes; in declining progression they exist in the following countries:—Holland, France, Germany, Austria, Italy, Russia, Spain.

"In America, the New England States present the same phenomena as does this country, but upon a scale comparatively small. The creation and increase of these solid fortunes is one of the most beneficent results of civilization and law. Among ourselves at this moment, it is the expenditure of the opulent class which, in spite of the distress among manufacturers and merchants, keeps in profitable employment the large industries devoted to supplying the wants of the wealthy and well-to-do. But for this a collapse of manufacturing enterprise would mean now, as it did mean in former periods, a collapse of nearly all the trades and employments of the country. We have therefore assured to us, by reason of these accumulations of capital, a home and foreign trade of no small magnitude, but a trade which from its nature varies little in character or extent—a trade of the same nature as that of Holland, a country almost wholly dependent on the expenditure of incomes yielded by capital invested in securities."

The self-made capitalist is a person who has lived considerably within his income, and thus has accumulated a fortune. Per contra, the laborer without capital is one who has lived fully up to his income, and so has saved nothing. It will of course be said that the difference is in the size of the incomes, rather than in the disposition and habits of the persons; that the laborer would be as ready to lay by something as was he who is now a capitalist, if his income were sufficient to allow it. But this may be disputed. As a rule the workingmen of this country have it in their power to accumulate money by exercising a self-denial which would also in other ways be a positive advantage to them. They indulge in luxuries which they cannot afford; in greater luxuries, proportionately to their incomes, than do the capitalists. These luxuries are, expensive liquors, tobacco, too many children, etc. The tobacco which the workingman smokes and chews often costs more than the flour for his whole family; and the total expense of his alcoholic drinks is nearly or quite as great. He cannot afford these things. The use of them is at once his luxury and his vice. They not only keep him from accumulating a surplus of money which, as invested capital, would help to support him so that he might labor less, but they also reduce his strength and ability to labor. So long as this is the case it is hopeless for him to strive against the capitalist. He must forsake the vices which enfeeble and impoverish him, or he will have no chance of survival as one of the fittest.

Our sympathies go out to the workingmen, but we are satisfied they will not stand in a position to win until they smartly criticise themselves on this point; while by persisting in their present quarrel with capital they will, very likely, plunge the country into an undesirable era of Jacobinism. Communism will undoubtedly be the final remedy for this and other evils which now afflict society, and when the time is ripe for it we assuredly expect to convert all capitalists from the selfish ownership of more property than they should by right possess. But if it were now possible to establish an equal and common ownership of all property, it would not be justifiable to do so until the laborers have demonstrated that they have the necessary economy and self-control to preserve it.

COMMUNISM in all things is not popular with the mass of mankind; yet when it comes in the form of a ride from New-York to Philadelphia; a day at the "Centennial"; a lunch and return home at night all at the expense of the Company, it certainly must impress the employees of the Singer Sewing-Machine Co., as something very superior to isolated selfishness, be it ever so attractive, on the small scale. Ten thousand dollars taken from the Company's purse and distributed to three thousand work-people! Isn't that worth imitating?

"COMPETISM is the soul of trade" says some profound [?] writer upon political economy whose name we have forgotten. Perhaps it is; but this very competition often kills the trade itself, and leaves the poor soul out in the cold. Witness the steamship carrying business between the United States and Europe. A few years ago the steamer lines paid well. New companies were formed, and an intense rivalry between the competing lines was the result. A great number of new and costly vessels were built with the hope of securing the best of the business, and the grand result is that several of the companies are in bankruptcy, while the rest barely pay expenses, and large steamers are rotting

at the docks in Liverpool. The "soul" has killed the body.

THE idea which we have been agitating, that the gunpowder celebration of the Fourth of July is an unprofitable barbarism which we ought to have outgrown, seems to be taking root. The newspapers are beginning to notice it, and when once people stop to reflect on the expensive nature of the old custom it will certainly be doomed. Eight or ten years ago a fire caused by a Chinese fire-cracker destroyed ten million dollars worth of property in Portland, Me. It is stated that within a few years the value of property destroyed through celebrating the "glorious Fourth" is fully seven hundred millions of dollars! Think of our trying to induce national and individual economy while we perpetuate such a fearfully expensive custom as that! And the great loss of life and limb is quite as great an additional objection to the custom. It is encouraging to know that last week Mr. Chittenden, of New-York, asked the House of Representatives to interpose and prevent the American boy from blowing every thing to pieces on the coming Fourth. Let's agitate the subject and, if possible, make this Centennial the final gunpowder Fourth. We can't afford the expense of it.

THE EIGHT-HOUR LEAGUE.

COMMUNISTS are in a position of some difficulty when asked to join in the agitation of questions at issue between labor and capital. On the one hand the very existence of Communism is a protest against the wrongs which afflict the laboring classes. Many of the impassioned arraignment of the competitive system, which are put forth by trades-unions and labor leagues, bear the stamp of self-evident truth to us. There can be no doubt that the wages system is full of injustice—injustice so flagrant that he who runs may read. But on the other hand, Communists who are out of the smoke of the battle, can see with equal ease that the endeavor to work justice to the laboring man by mere law while the principle of competition remains in full force, leads labor reformers into gross mistakes, both in respect to facts and policy. These thoughts were suggested by reading the resolutions of the Boston Eight-Hour League, May 31, 1876, which are a strange compound of truth and error.

The resolutions begin with a statement of the growing division of the population into a Laboring class and a Capitalist class, and then go on as follows:

Resolved, That the Laborer is *nothing but a Laborer*, if he can sell nothing but his Labor.

That he can sell nothing but his Labor, if he cannot sell the *products* of his Labor.

That he cannot sell the "products" of his Labor, if they can be *under-sold*, through the machinery and capital of the Capitalist.

And the essential difference between the Laborer and the Capitalist of 1876, is, that the Capitalist classes buy the products of *other men's* Labor, as *Labor*, and sell them as *commodities*, leaving the Laborer nothing of his own that he can sell, but his Labor,—which is his *personality* or *himself*, for the time during which his services are bought.

Resolved, That the industries and employments of the entire civilized world have been swallowed up, for the most part, by a Capitalist class; whose enormous investments of capital in machinery, and the raw materials, and a wage fund, have made it utterly impossible for the mass of laborers to employ themselves.

And those who have lost the power to employ themselves, must be employed by others, or live upon charity, or starve to death!

And as the number is limited that can be supported as paupers, or upon charity—

And as the machinery and capital of the Capitalist classes have made it impossible for the average Laborer to employ himself, those who have captured the world's employments have become responsible for the world's employment.

And their failure to meet this responsibility, means, that they are responsible if Laborers starve!

Those, therefore, who are responsible for starvation, have no *rights*, whatever, that any human being is bound to respect!

With the exception of the last clause which savors of unreasoning enmity and those which throw the responsibility for the employment of the whole Laboring class upon the Capitalists (which is not art so long as there is a chance for coöperation) we think these resolutions deserve consideration. They do not exaggerate the injustice of the competitive system which calls loudly for a remedy, and they direct attention to the fact, too little realized, that we are all responsible for the consequences of that state of society which we uphold. But it must not be forgotten that the Laborer in upholding the competitive system and making war on the Capitalist becomes himself largely responsible for the suffering of his own class. There is even now a way of escape for the Laborer if he will curb his selfishness enough to secure the harmony with his fellows which Communism requires.

So far, the authors of the resolutions have stated facts

which are apparent; but when they come to reason upon a remedy they display a strange ignorance of the laws of political economy which govern the competitive system. Ignoring entirely the effect of the Malthusian law of population and reasoning directly from the fact that laboring men suffer when out of employment, the resolutions continue in the following extraordinary strain, each sentence offering a text for a treatise. No wonder the country suffers from hard times when such ideas as these about extravagance are current:

Resolved, That machinery is discharging labor, faster than new employments are provided.

That machinery cannot be stopped, and discharges *must* not go on!

That new employments must be created for all who produce, by creating *new wants*, for all who consume.

That the masses can be taught to *want*, far more than machinery and capital and labor can now produce.

That the few wants of a savage, furnish a scanty employment.

That employments increase, as civilization advances; and a higher civilization now waits for the new wants, and the new employments that will follow Eight Hours.

Resolved, That whether the Capitalist classes are able to furnish sufficient employment to save labor from starvation, turns upon whether they will allow the civilization that *consumes* wealth to travel as rapidly as that which *produces* wealth.

That the civilization that *produces* wealth rapidly, cannot long continue, with one that *consumes* wealth slowly.

That the charge of "extravagance" raised against new wants, and a more expensive style of living for the Laboring classes, is inspired by the most narrow and superficial considerations.

That there is nothing on earth too good for man.

That the most extravagant extravagance is that which wastes human beings to *save things*!

That stomachs should not be starved, that food may be saved.

That a world of palaces is cheaper than a world of hovels and tenement houses.

That the most polished refinements, and aesthetic tastes, with all their belongings, are more easily produced, when produced for all, than the little now obtained by the masses.

That poverty for all costs infinitely more than wealth for all.

The latter part of the last resolution contains a glimmer of the light of Communism. We heartily agree with the sentiment that there is nothing on earth too good for man, and with that which puts human beings infinitely above things in value; but we cannot be made to believe that a palace which costs a thousand days' labor is cheaper to the world than a good house which costs only a hundred.

The following resolutions define the position of the League toward Coöperation:

Resolved, That while the world's employments are to end at last in industrial coöperation, in which Laborer and Capitalist will be One, and self-employed, and those who now *pay* wages, and those who *receive* them, will be mutually but gradually melted out of existence, through moral causes that must have time to grow, that the first steps on that long road leading up to coöperation, must be taken with reference to the relation that the Capitalist and Laboring classes sustain to each other *to-day*!

Resolved, therefore, That through *higher* wages, the entire wage paying system will disappear—

And when the amounts *earned* and *obtained* by the average laborer are exactly alike, the system that *employed* him has vanished, and his place is taken by one that enables him to employ himself—which is Coöperation.

But all attempts to anticipate coöperation, in advance of society conditions, are exotic, or mere hot-house growths that are kept alive for a time through the sheer force of character and self-sacrificing leadership attempting them, and are as foreign to an atmosphere of cheap labor, and a world of wages, as the plants of the tropics in a Northern climate.

FRUITLANDS.

The most Transcendental of Communities---its Short Life---Enthusiasm of its Founder Unquenched.

[Editorial Correspondence.]

Harvard, Mass., June, 1876.

THE Brook-Farm Community is generally regarded as the blossom and fruit of New England transcendentalism, and with reason; but was Brook Farm its most perfect practical expression? Before answering this question affirmatively let us study a little the Socialistic experiment made in this neighborhood by A. Bronson Alcott and others, in 1843. Had Brook Farm been sufficiently exalted in its objects Fruitlands would never have been attempted; but it was too gross, too earth-like, too common-place in its aims and means. In comparison, Fruitlands was refined, idealistic, supernal. Brook Farm owned property and sought to acquire it; Fruitlands disclaimed all rights of ownership, regarding property as the seeds of many evils. Brook Farm handled money, "filthy lucre," the "root of all evil;" Fruitlands recognized no such medium of exchange. Brook Farm possessed animals, consuming their products and even their flesh; Fruitlands would neither use nor consume any thing which caused suffering or harm to any living thing. Their diet was strictly of the pure and bloodless kind. No animal substances, neither flesh, butter, cheese, eggs, nor milk, polluted their tables or corrupted their bodies. Neither tea, coffee, mo-

lasses, nor rice, tempted them beyond the bounds of indigenous productions. Their sole beverage was pure fountain water. They consumed the native grains, fruits, herbs and roots, dressed with the utmost cleanliness and regard to their purpose of edifying a healthy body. No oil or tallow illuminated their abode, using instead pine knots and the wax of the bayberry, or sitting in darkness. Their theory contemplated the disuse of all animals for draught, and the substitution of the spade for the plow; and it was even thought, while awaiting the discovery of some substitute for leather, that it was an excellent plan, for those who would carry out their highest ideal, to go bare-footed!

I have visited the house in which the *crème de la crème* of transcendentalism—this most idealistic of Communities—lived. It was an old red farm-house then; it is now well advanced toward decay and dilapidation. The domain consisted of nearly one hundred acres, on which there were only ten ancient apple trees. The sanguine founders of this new Eden called it *Fruitlands*, in anticipation of the orchards which would soon adorn its hillsides and vales.

The land is for the most part poor, and wholly unsuitable for a Community which proposed to subsist on the products of the soil; but the location is extremely beautiful. The Communists could well claim that for picturesque beauty, both in the near and distant landscape, the spot had few rivals; a semi-circle of undulating hills stretches from south to west, among which the Wachusett and Monadnock are conspicuous. Through the valley, and immediately west of the Community dwelling, flows a tributary to the Nashua. From the highest point on the east of the old domain seven villages can be counted, and with the aid of a glass fifteen spires.

Here the Fruitlanders rose (we are told) at early dawn, and commenced the day with cold bathing, succeeded by a music lesson, and then a chaste repast; then each one found occupation until the meridian meal, when usually some interesting and deep-searching conversation gave rest to the body and development to the mind; occupation, according to the season and the weather, engaged them out of doors or within until the evening meal, when they again assembled in social communion, prolonged generally until sunset, when they resorted to sweet repose for the next day's activity.

In their steps of reform they affirmed that they did not "rely so much on scientific reasoning or physiological skill as on the spirit's dictates. The pure soul, by the law in its own nature, adopts a pure diet and cleanly customs; nor needs detailed instruction for daily conduct. The greater part of man's duty consists in leaving alone much that he is in the habit of doing. Shall I sip tea or coffee? the inquiry may be. No. Abstain from all ardent, as from alcoholic drinks. Shall I consume pork, beef or mutton? No, if you value health or life. Shall I stimulate with milk? No. Shall I warm my bathing water? Not if cheerfulness is valuable. Shall I clothe in many garments? Not if purity is aimed at. Shall I prolong my dark hours, consuming animal oil, and losing bright daylight in the morning? Not if a clear mind is an object. Shall I teach my children the dogma inflicted on myself, under the pretense that I am transmitting truth? Nay, if you love them, intrude not these between them and the Spirit of all Truth. Shall I become a hireling, or hire others? Shall I subjugate cattle? Shall I trade? Shall I claim property in any created things? Shall I adopt a form of religion? Shall I become a parent? Shall I interest myself in politics? To how many of these questions, could we ask deeply enough, could they be heard as having relation to our eternal welfare, would the responses be—'ABSTAIN. Be not so active to do as sincere to be.'"

Who will say, in view of such a record, that the Community at Fruitlands is not entitled to take its place at the head of transcendental Communities? Where else do we find such freedom from the world's conventionalities? Where else such an effort to return to the simplicity of the first Eden? What matter if it existed only from spring to early winter? What matter if its members were counted by the dozen instead of hundred? What matter if it failed financially, socially, spiritually, and the noblest of them all lost all? It was a genuine experiment—a sincere effort to found a new and glorious order of society, which should ultimate in the regeneration of the world. And shall we say that it was utterly in vain; that the "transcendental wild oats" sown at Fruitlands will never yield any good to man? Nay, every such experiment, even though apparently useless, will prove of great value to future workers in the same field.

Mr. Alcott, now full of years and fame, does not

regard his experiment as fanatical and foolish, while he recognizes the fact that it was premature and crude. His enthusiasm for social reorganization is still unquenched and unquenchable.

Life at Fruitlands was called *Consociate*, a term of more significance as Mr. Alcott remarked, than *associate*, which appropriately expresses the less vital life of the phalanxes.

W. A. H.

WALTHAM.

Its Co-operative Phases---Harmony of Labor and Capital---364 Watches made in a Day, etc.

Waltham, Mass., June, 1876.

A WRITER in the June No. of *Scribner's Monthly* refers to Waltham in illustration of the good results which flow from the principle of coöperative industry; but there is really very little practical coöperation here. The operatives in the watch-factory were at one time encouraged to buy stock, and quite a number availed themselves of the opportunity; but the stock is mainly owned by capitalists, and the operatives have not for a considerable time had any special privileges in respect to purchasing an interest in the business which has given such great prosperity to the place, and which even in the present dull times affords remuneration to nine hundred and two persons, of whom five hundred and forty-six are males, and three hundred and fifty-six females. Such of the operatives as own stock have of course more interest in their work than the others, but they are, taken together, a superior class of workmen, I am informed; and, indeed, it would be impossible for any one to walk through the streets of that part of Waltham peopled by the watch-makers and not draw this inference. The houses and grounds are attractive, almost without an exception; the streets well laid out and kept in good order; and every thing betokens thrift and intelligence. Indeed Waltham, if not an example of coöperative industry, is an example, and a very forcible one, of the happy relations which may exist between capitalists and workers—employers and employed—without coöperation. The Waltham Watch Company evidently have, as some one has expressed it, "a kindly solicitude for the enjoyment of their employés." This is not so marked as at South Manchester, Conn.; but the practical philanthropist will yet find much here to gladden his heart. The factory itself is a model of neatness, and is evidently arranged with reference to the convenience, comfort and health of the operatives. It is very light and airy, with the beautiful Charles river on one side, and a park on the other, with its summer-house and fountain and flowers and shrubbery. The houses of the workmen extend in different directions from the factory, and have their little yards and gardens and many signs of taste and home comfort. The work-rooms of the factory are often fragrant with the perfume of flowers.

The name *Waltham* is made up of two Saxon words—*Walt*, signifying *wood*, and *Ham*, signifying a *home* or *hamlet*; and is quite appropriate for this village near the wooded sides of old Prospect, the tallest peak between Boston and the Wachusetts.

At the beginning of the century Waltham had a population of 900, chiefly farmers, with a real-estate valuation of \$300,000; its population is now about 10,000, and its real-estate valuation \$7,000,000. The entire part of the city on the south side of the Charles river has grown up in connection with the watch-making business. A quarter of a century ago there were only pastures and briers where are now pleasant streets and gardens and groves.

The Waltham watches are now known the world over. The number made in a day has lately reached 364. Most of them are sold in this country, but they are exported even to England by the thousand.

The manufacture of watches is more thoroughly systematized and differentiated here than anywhere else in the world. All parts are made by machinery, and hence any part can be replaced. As a rule, a person works at one part as long as he remains in the factory. Here is one who gilds the wheels month in and month out; here is another who makes screws so small that it takes one hundred and fifty thousand to weigh a pound; here is another enameling the dials; another firing the same; another punching the wheels; here are persons working among the precious stones, sapphire, ruby, chrysolite, with tools of diamond and diamond-dust—the dust coming from Holland, and costing seven thousand dollars a pound, etc., etc.

The superintendent informed me that women are quite as efficient as men; but added, that while men were often improving their facilities by inventions, wo-

men scarcely ever suggest an improvement in the machinery.

The confinement and application required, it is thought, would not be unhealthy if the operatives when out of the factory would exercise properly; but this, unfortunately, is too often neglected, as is the case with factory operatives every-where.

There is a "Watch-Factory Relief Association," organized ten years ago, "to aid all members whose circumstances are such as to need relief in cases of sickness or injury contracted while in the employ of the company." This Relief Association is mainly composed of the operatives; but the Company or employers contribute to it sixty dollars a quarter.

Prof. Youmans, after a visit to Waltham and carefully studying the relations of the Company to its operatives, wrote: Do we not here see "foreshadowed that grand step which yet remains to be taken in the growth of the world's industry—the final harmony and complete integration of the interests of employer and employed?"

The history of Waltham, I learn, is in course of preparation by L. H. Weeks, one of its citizens known in the newspaper world, and will be published some time next fall. It will undoubtedly prove an interesting work.

W. A. H.

OUR "NEW-YORK LETTER."

APARTMENT HOTELS—REALIZATION OF OLD

FOURIER IDEALS.

[From our regular Correspondent.]

IN conversation with a gentleman who has been an interested observer of all kinds of efforts at social reform for many years, my attention was called to the fact that many of the ideas of the early Fourierites—as to the economies of associated life—are lately finding a realization in the hands of practical men who have no socialistic theories, but who are simply following in the pursuit of gain the current of modern life, which tends like all forms of growth to differentiation of functions and closer coöperation between different parts. As instances, he mentioned the rapid extension of the apartment buildings or hotels, of which there are several now building in the most fashionable parts of the city. Such is the "Osborne" on Fifth Avenue, and others in that region.

Hotel life, which was formerly only accepted by travelers as a necessity, has been so improved that many families prefer it to the annoyances of keeping house, while the economies of a unitary kitchen and laundry render it cheaper. The tendency of late years has been—while holding on to the advantages of the unitary administration of a hotel—to modify the arrangement of the building as far as possible in the interest of quiet and home life. Thus have arisen the family hotels and apartment buildings in which the paraphernalia of offices, bar-rooms and other accessories of a hotel are reduced to the smallest and most unobtrusive form. There are various grades of coöperative dwellings, from the hotel in which every thing is done for you, to the blocks of French flats, in which each family is entirely separate, servants and all, and in which the inhabitants gain only economy of space and capital in building, with more than ordinary security from fire or thieves. But between these extremes a form of coöperative household is growing in favor, even in aristocratic society, which takes upon a central administration many of the vexatious details of household management. The servants are all furnished by the house. Meals are served in the apartments from a central kitchen. In fact, some of these apartment hotels are a close approximation to Fourier's ideal phalanstery so far as economies are concerned. Some of these houses are exceedingly attractive in appearance. All the resources of decorative art are employed to make them beautiful homes.

As yet we see these unitary homes only in the crowded cities—Paris, London, New-York and some others. It remains to be proved that they are possible in the country. But why not? Why should not a village of two or three thousand inhabitants be accommodated under one roof, with all the modern improvements, at less than the cost of the present scattered system? It would be easy to show that such a society would have many striking advantages, especially in respect to health and æsthetic culture. But experience teaches that mere demonstration, as in the case of the Fourierites, will not bring about the change. The formative forces of society lie deeper than imagined by theorists. The apartment buildings in cities even are the result of years of turning and twisting of society to escape the evils of hotel life on the one hand and of the isolated household on the other. If by some means a higher standard of culture in country life should be set up, if wealth should

be more equally distributed and every one should feel a stronger discontent with mere isolated existence, then we might see the growth of social forces which would hold society to the effort while the necessary disagreeable period of change was passing. But even then I doubt if the present social relations of men and women could escape profound modifications.

T. R. N.

REVIEW.

THE PHYSICAL BASIS OF IMMORTALITY. By Antoinette Brown Blackwell. New-York, G. P. Putnam's Sons.

MRS. BLACKWELL'S book, like the *Unseen Universe* and Mr. Fiske's essay on the Unseen World, is an attempt to show a ground for belief in personal immortality while accepting the most revolutionary conclusions of modern science. The argument is confined to demonstrating the possibility of immortality by what is known of matter and force. Phenomenal spiritualism is not alluded to, and, what is strange, the author does not go out of her way to give the customary slap at it. She is certainly to be commended for good sense in this. Mrs. Blackwell has evidently read widely in the latest scientific literature, and handles the most abstruse discussions with clearness and skill. Yet while reading page after page of argument which might have been written by some man of profound learning, we are not free from a sense of feminine impulse which, in the effort to be very learned, overshoots the mark. The masters of scientific thought write, generally, in a simpler style. Then, too, she keeps interrupting her argument to return again and again to a point in the discussion of the relations of extension and force which she seems to think is her peculiar discovery. We cannot read far in any part of the book without finding ourselves tugging away at the same tough metaphysical problem.

Her theory of immortality is this, when dug out of the somewhat overburdened arguments: There are units of being—atoms—combinations of extension and force, which make up the total of the universe, seen and unseen. These atoms are self-regulating and eternal, though correlated with each other through the forces which interact between them. They are elementary in their external relations, but are perhaps infinitely complicated within the indestructible unit. All material effects take place by the coöperation of these units of being. So far there is little to distinguish the theory from the baldest modern materialism. But the author distinguishes two fundamental qualities besides extension and force, which inhere in some units of being, or atoms, viz: *intension* and *sentient force*, which together make up consciousness. Extension and force are measured by quantity. Intension and sentient force have no relation to quantity, but to quality and experience. Hence an atom which shares all four of the fundamental attributes of being—extension, force, intension and sentient force—is a living, conscious unit of being, eternal, unassailable. This infinitesimal atom is the soul. It is capable of material coöperation, through its qualities of combined extension and force, with all lower grades of sentient units, of which there may be many, and with the world of pure matter. In this way it may surround itself with a material body and with a succession of spiritual bodies of differing degrees of refinement, all suited to minister to the wants of the controlling sentient unit. The smallness of this unit should be no bar to our conception of its importance or of its infinite possibilities of conscious personal development within the bounds of the indestructible atom.

This ingenious theory is worked out with much skill. The book is well worth reading by any one who is interested in psychological studies. The author has worked in a field of her own, and is suggestive, if not convincing.

We can not, however, admit that this theory is any contribution to the discussion of the real question raised by scientific materialism. Mrs. Blackwell begs the question as to the nature of consciousness. It is no explanation of the mind to attribute its action to intension and sentient force. Her theory only pushes the mystery within the atom, where, as she herself shows, there is room for as much mechanical action as in the brain. But in her argument for immortality she is more successful, for, unlike the brain, the atom is likely to be indestructible.

THE *Révue Spirite* states that on the 18th of May last, Madame Roger, a somnambulist, was brought before the *Tribunal Correctionnel* of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defense. His speech was of an hour and

ahalf's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Potet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same arguments had been accepted with regard to spiritual phenomena last year, Leymarie would not have fallen a victim to the ignorance of jurists and the fanaticism of priests.

The trial lasted three hours. The result is, that the practice of mesmeric clairvoyance will no longer be considered a crime in France. One step further, and Spiritualism itself will be a *fait accompli* in the eye of the law.

—London Spiritualist.

AN ENGLISH GENERATION.—The Registrar General has published a very interesting supplement to the thirty-fifth annual report, in which he estimates the march of an English generation through life. He starts with the assumed fact that 1,000,000 children are born, and of these he informs us that 511,745 would be boys and 488,255 would be girls. This disproportion of the sexes is, however, very speedily redressed, for the evils with which the infants of a household struggle in their cradles are far more fatal to the boys than to the girls. The most fatal five years in the life of the generation is that when they are entirely dependent on careless nurses or ignorant mothers, for one in every four of the whole million born, or 141,387 of the boys and 121,795 of the girls, will die before they are five years old. The million thus reduced to 736,818 will now have got a fair start in life. The next five years the deaths are few, and they are fewest of all in the third five years, that between the ages of ten and fifteen. This full growth of childhood seems to be the healthiest period in the whole life of a generation, but somewhat more so for boys than for girls. Then follow five years of greater change and somewhat more liability to disease and death. This liability is still further increased in the next five years by consumption and other ailments incident to the period when growth has ceased. But in this whole march of twenty years through childhood and youth, our million, which was decimated twice over in the five years of babyhood, loses but 102,773 of its number, and an army of young men and women in almost equal proportions, and 634,045 in total strength, marches over the dividing line of the first quarter of a century. During the next ten years less than one in ten of the whole will die, and there will still be 568,993 living at five-and-thirty years of age, when two-thirds of the women will be married. The next ten years will be more fatal than the last, and of those who saw five-and-thirty no fewer than 66,078 will fail to reach forty-five, and of the million who started only 2,915 over half a million will attain that period of life. From that point the rise of the death-rate at each decade is terrible; 62,052 died between 25 and 35; the number increased to 66,078 between 35 and 45; but between 45 and 55 the number of deaths rises to 81,800; and from 55 to 65 another 112,086 have fallen away. The number who set out over the next reach of years, and make a fair start for the three-score years and ten, is 309,029. The march for the next ten years is a Balaclava charge into the jaws of death, for nearly one-half of them (in actual numbers 149,905) will be left behind in the grave before those ten years are over, and only 161,124 reach their seventy-fifth year. This remnant rapidly diminishes, and at eighty-five only 38,565 remain. Another ten years and there are on the field only 2,153 people of venerable age, of whom nearly nine out of ten will pass away without reaching the centenarian's fame. The number which will probably cross the threshold of a second century is 223, but none of these reach 110; for the last of the million will come to his grave in his 108th year.

—London Paper.

ANCIENT MUSICAL INSTRUMENTS.—Some years ago Capt. Willock, when engaged in his researches among the supposed ruins of Babylon, found a pipe of baked clay about three inches long, which, by common agreement of antiquaries, is of Assyrian workmanship. This little object can hardly be less than 2,600 years old, and is probably the most ancient musical instrument in existence. It has two finger-holes, and when both of these are closed, and the mouth-piece is blown into, the note C is produced. If only one hole is closed, the sound emitted is E, and if both are open G is produced. Thus the notes of this instrument, which is believed to be the very oldest yet discovered, produces the tonic, the third and the fifth—that is, the intervals of the common chord, the notes which, sounded together, form what is termed by musicians the harmonic triad. Here is at once established a certain coincidence between our music and that which must have existed during the Babylonian captivity—a coincidence which, to be sure *a priori* reasoning might go far to establish, but never so convincingly to non-scientific understandings as does the evidence of this insignificant pipe. The least observant student of the art-remains found among the ruined cities of the Assyrian and Babylonian plains can not fail to be struck with the evidence which they afford of a strong and widely-diffused musical culture among the kindred races who inhabited them. The frequent introduction in mural paintings and bas-reliefs of instruments of music, the representations of concerts and long processions of musicians, the repeated allusions in the Bible to the musical habits and skill of the people

of Babylon, all point to a singular development of the art of music. In the opinion of Rawlinson, the Assyrians were superior in musical skill, as they were in every form of culture, to the Egyptians themselves, and the Assyrio-Babylonian music was, there is little reason to doubt, an early and yet a highly developed form of the Asiatic type of music—a type which possesses to this day most extensive and most characteristic developments among the slow-changing nations of Asia. If we are asked for more positive proofs of the advance of music among this nation, we point to the unmistakable evidence afforded by the constructional complication of many of their instruments. We have from among the ruins of Nineveh countless representations of the harp, with strings varying in number from ten to twenty-six; of the lyre, identical in structure, though not in shape, with the lyre of Greece; and of an instrument differing from any known to modern musicians. It was harp-shaped, held horizontally, and the strings, six or ten in number, were struck by a *plectrum* held in the right hand; it has been called the asor, from its resemblance to the Hebrew instrument of that name. We find frequent representations of a guitar-shaped instrument, and of a double pipe with a single mouth-piece, and finger holes on each pipe. Besides these, the Assyrians had musical bells, trumpets, flutes, drums, cymbals, tambourines. Almost every one of these instruments, either in its original form or slightly modified is in use to this day by some one Asiatic or African nation. The ancient Greeks adopted the lyre and the double pipe; the former is still used by the Abyssinians under the name of kissar (Greek, kithara.)

The double pipe, the present writer has himself seen in use by the boatmen of the Nile. The guitar of the Abyssinians is probably identical with the long-necked guitar or tamboura depicted on both Assyrian and Egyptian monuments, and still in use all over the East, and even in Hindustan. The ancient Assyrian harp is remarkable for having the "front pillar" which completes the triangle in the European harp, and this apparent defect in construction is characteristic of every sort of harp employed in Asia at this day. On Assyrian bas-reliefs we find representations of concerts, in which several of these instruments are taking part. In one, for instance, we see seven harps, two double pipes, a drum, and the above-mentioned asor.—*New Quarterly Magazine*.

The oldest of all newspapers is the *Pekin Gazette*, which is over 1,000 years old. It is a ten-page paper, with a yellow cover; has no stories, no "advts.," no marriage or death notices, no editorials, no subscribers. It simply contains the official notices of the Government.

VALUE OF LONDON LAND.—The freehold site of the church of St. Antholin, Queen Victoria-street, occupying a ground area of 4,330 square feet, was sold on Thursday, by auction, at the Mart., Token-house-yard, for 46,350*l.*, or at the rate of 10*l.* 15*s.* per square foot.

An old farmer says of his boys: From sixteen to twenty, they knew more than I did; at twenty-five, they knew as much; at thirty they were willing to hear what I had to say; at thirty-five, they asked my advice; and I think when they get to be forty, they will acknowledge that the old man does know something.

One of our local judges lately took a lesson in spelling in a justice's court, when a Mr. Wood was the witness. "What is your name?" asked the clerk. "Ottiwil Wood," answered the witness. "How do you spell your name?" then asked the somewhat puzzled judge. Mr. Wood replied: "O double T, I double U, E double L, double U, double O. D." The astonished judge thought that the most extraordinary name he ever knew; and after two or three attempts to record it, gave it up, amid roars of laughter.

A certain pompous judge fined several lawyers \$10 each for contempt of court. After they had paid their fines, a steady-going old attorney walked gravely up to the bench, and laid down a \$10 bill. "What is that for?" inquired the Judge. "For contempt, your Honor." "Why, I have not fined you for contempt." "I know that," said the attorney, "but I want you to understand I cherish a secret contempt for this court all the time, and I am willing to pay for it."

A Canadian clergyman, not long since, was called upon by an Irish girl, who inquired "how much he asked for marrying anybody." He replied, "a dollar and ahalf," and Biddy departed. A few evenings later, on being summoned to the door, he was accosted by the same person, with the remark that she had come to be married. "Very well," said the minister; but perceiving with astonishment that she was alone, he continued, "where is the man?" An expression of disappointment and chagrin, too ludicrous to be described, passed over Biddy's features, as she ejaculated, "and don't you find the man for a dollar and ahalf?"

SUMMARY OF NEWS.

Victor Hugo delivered the oration at the funeral of George Sand.

Five hundred houses have been destroyed by a fire in Moscow.

There are 51,000 Jews in England, 40,000 of whom are in London.

The World's Homeopathic Convention is in session at Philadelphia this week.

John Neal, the author, died last week in Portland, Me., at the age of 81 years.

Seven car-loads of strawberries were sent to market from Oneida, on Monday last.

A party of 200 Mennonites have landed in Montreal, and are intending to settle in Manitoba.

The Connecticut House of Representatives has passed a bill providing that women who pay taxes on property worth \$500, which they own, shall have the right to vote at

local elections at any time within one year after they have paid their taxes.

Senator Morrill, of Maine, is to succeed Mr. Bristow as Secretary of the Treasury.

Father Hyacinthe is now in London, where he has lately lectured on the "Prospect of Christendom."

Seven Colleges will be represented at the College Regatta this year. Last year the number was thirteen.

The war between Egypt and Abyssinia has closed, both parties being apparently tired of the struggle.

The House bill providing for the issue of \$10,000,000 in silver, in exchange for greenbacks, has passed the Senate.

Robert Dale Owen was married last Friday to a Miss Kellogg, daughter of the late Martin A. Kellogg, of Hartford, Conn.

A Mrs. Corinne Young has written an "American Opera," in four acts, which she designates by the very un-American name, of "Ougarita."

Appleton's Journal says that Prof. Huxley will make a short visit to the United States this summer, and will give three lectures during his stay.

The trustees of the Museum of Prof. Agassiz have transferred the entire property to Harvard University, together with a fund amounting to \$425,673.

Gen. Crook's force in Montana has had a sharp fight with the Sioux Indians, resulting in the killing of from 80 to 100 Indians, and nine soldiers.

The vase presented to William Cullen Bryant on his 80th birthday is pronounced the "most stately gift ever made on this side of the Atlantic to a single individual."

An explosion in a toy torpedo manufactory last week on the shore of Newark Bay resulted in the killing and wounding of several persons, and the demolishing of the buildings.

The new Boston and New-York Air-Line Express which runs from New Haven to Boston via Middletown and Willimantic is expected to shorten the time between New-York and Boston one hour.

Mr. S. B. Chittenden stated in a speech before the House of Representatives a few days since, that the total loss by fire resulting from the use of fire-crackers, which can be estimated, amounted to \$700,000,000.

The Singer Sewing-Machine Company has given its workmen, nearly 4000 in number, an excursion to the Centennial. Six railroad trains were required, and the total expense to the Company was upward of \$10,000.

Anna Dickinson has closed her dramatic career for the summer. She intends appearing in New-York, and in some of the Western States in the fall, and it is said, will write one or more new plays for the purpose.

The Centennial Loan Exhibition of paintings was opened last Friday at the Academy of Design and Metropolitan Museum of Art, New-York. The pictures number several hundred, and are loaned from private collections, many of them being very valuable.

Mr. Blaine's illness continues to be so serious that his physicians have advised him to cease attention to public affairs, and withdraw from Washington to some quiet place, for rest. He is freely spoken of as the probable successor of Mr. Morrill in the Senate.

The President has sent a special message to Congress announcing the release by the English Government of the forgers, Brent and Winslow, and as its consequence, the virtual abrogation of the extradition treaty between the United States and Great Britain.

The fire at Athens, on the Hudson, consumed three vessels, one hundred freight cars, and the large depot 1600 feet in length. Athens is the point where a large part of the freight to and from New-York is transferred from rail to boat, and vice versa. The loss is estimated at \$400,000.

England has been making a monster gun which weighs 80 tons, and now it is completed, the war department do not know what to do with it. Every time it is discharged the expense is \$125, and no contractor has been found who will offer to put it in position to be used, for less than \$35,000 or \$40,000.

A project is on foot to unite the English Channel and the Mediterranean by a ship canal across France. The plan is to connect the Seine and the Rhone by a canal 300 feet wide, and 30 feet deep, which would admit of the passage of vessels of 200 tons burden. The cost will be \$12,000,000, and it will shorten the distance between England and India 800 miles, besides avoiding the turbulent navigation of the Bay of Biscay.

The Beecher scandal seems likely to undergo a revival in a more or less modified form. The general Term of the Supreme Court has reversed the decision of the lower court in the suit of Moulton vs. Beecher, for malicious prosecution; and by setting aside the demurrer of Mr. Beecher's counsel, have virtually decided that there is good ground for Mr. Moulton's suit. This may, or may not lead to a re-opening of the essential features of the case, according to the turn the proceedings may take.

The question whether or no lager beer is intoxicating has been pronounced by the court of Appeals of this State, to be a question of fact. This decision will oblige the prosecuting attorney to prove separately every case where the quality of lager beer is in question, that it has intoxicating properties; and no case will be a precedent to govern in the decision of any other. The reason of this decision is, that the quantity of alcohol in this beverage is small, and variable; being in some cases sufficient to produce intoxication, and in others not.

AT ONEIDA COMMUNITY.

Mr. B. F. Chapman delivered his interesting lecture on "Salem Witchcraft" before the Oneida Community, Saturday evening, June 24th. The lecture was artistically planned and well delivered. Mr. Chapman gives a much more vivid idea of the gentle virtues of Rebecca Nurse, and the stern, death-defying resolution of old Deacon Giles Corey, than one is apt to get from reading books.

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